آداب بيوت الله

للشيخ عبد الرزاق بن عبد المحسن البدر

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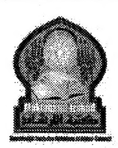




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BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh ʿ Abdur-Razzāq Ibn ʿ Abdul-Muḥsin al-ʿ Abbād al-Badr.

He is the son of the *'Allāmah* and *Muhaddith* of Madīnah Shaykh 'Abdul-Muḥsin al-ʿ Abbād al-Badr (حفظه الله).

Birth: He was born on the 22nd day of *Dhul-Qa'dah* in the year 1382 AH in az-Zal'fi, Kingdom of Saudi Arabia. He currently resides in Madīnah.

Current Occupation: He is a member of the teaching staff at the Islāmic University of Madīnah.

Scholarly Certifications: Doctorate in *'Aqīdah.*

The Shaykh has authored books, papers of research, as well as numerous explanations in different disciplines. Among them are:

1. *Fiqh of Supplications & adh-Kār.*
2. *Hajj & Refinement of Souls.*
3. Explanation of '*Exemplary Principles*' by Shaykh Ibn al-ʿ Uthaymīn (رَحِمَهُ ٱللَّهُ).

4. Explanation of the book, *The Principles of Names & Attributes,* authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ).

5. Explanation of the book, *Good Words,* authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ).

6. Explanation of the book, al-ʿ Aqīdah *at-Tahāwiyyah.*

7. Explanation of the book, *Fusūl: Biography of the Messenger*, by Ibn Kathīr (رَحِمَهُ ٱللَّهُ).

8. An explanation of the book, *al-Adab-ul-Mufrad,* authored by Imām Bukhārī (رَحِمَهُ ٱللَّهُ).

He studied knowledge under several scholars. The most distinguished of them are:

1. His father, the *'Allāmah* Shaykh ʿ Abdul-Muhsin al-Badr (حفظه الله).

2. The 'Allāmah Shaykh ibn Bāz (رَحِمَهُ ٱللَّهُ).

3. The *'Allāmah* Shaykh Muḥ ammad Ibn Sālih al-ʿ Uthaymīn (رَحِمَهُ ٱللَّهُ).

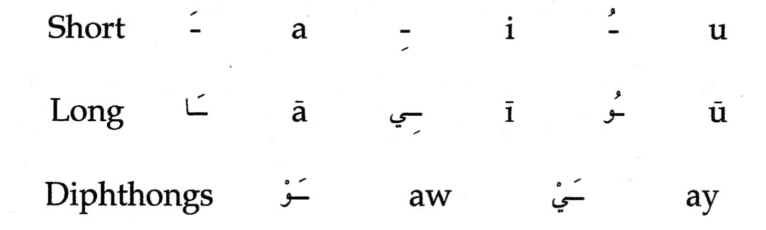
4. Shaykh ʿ Alī Ibn Nāsir al-Faqīhi (حفظه الله).

TRANSLITERATION TABLE

Consonants

ء	ʾ	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels



Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَوْ	aw	ـَيْ	ay		

Arabic Symbols & their meanings

حفظه الله	May Allāh preserve him
رَضِيَ ٱللَّهُ عَنْهُ	May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥammad)
سُبْحَانَهُ وَتَعَالَىٰ	Glorified & Exalted is Allāh
عَزَّ وَجَلَّ	(Allāh) the Mighty & Sublime
تَبَارَكَ وَتَعَالَىٰ	(Allāh) the Blessed & Exalted
جَلَّ وَعَلَا	(Allāh) the Sublime & Exalted

عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ	May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)
صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ	May Allāh send Blessings & Safety upon him and his family (i.e. Duʿā sent when mentioning the Prophet Muḥammad)
رَحِمَهُ ٱللَّهُ	May Allāh have mercy upon him
رَضِيَ ٱللَّهُ عَنْهُمْ	May Allāh be pleased with them (i.e. Duʿā made for the Companions of the Prophet Muḥammad)

جَلَّ جَلَالُهُ	(Allāh) His Majesty is Exalted
	May Allāh be pleased with her (i.e. a female companion of the Prophet Muḥammad)

INTRODUCTION

All praise is due to Allāh. We praise Him, seek His assistance, ask for His forgiveness, repent to Him and seek refuge from the evils of our souls and our wrong doing. Whomever Allāh guides, none can lead him astray and whomever Allāh allows astray, none can guide him. I bear witness that there is no deity worthy of worship in truth but Allāh, alone with no partner; and I bear witness that Muḥammad is His servant and Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). May Allāh raise his rank, as well as that of all his family and all his Companions and grant them peace.

To proceed:

Our topic in this meeting is about the proper conduct in the House of Allāh (i.e. Masjid) which is the most beloved place to Allāh (جَلَّ جَلَالُهُ), the most virtuous and best place on earth. It is authentically reported that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said, "The most beloved places to Allāh are the Masājid (pl. of Masjid) and the most hated place to Allāh is the marketplace."

The Masjid is distinctly celebrated for the observance of many of the great and beloved acts of good deeds, such as the plentiful Remembrances of Allāh,

establishment of prayer, recitation of the Qur'ān, circles of knowledge and learning the religion of Allāh. On the contrary, the marketplace is fraught with unlawful transactions, bad deeds and other abominable acts that are habitual of marketplaces.

It's enough of an honor for the Masjid to be called the House of Allāh. Allāh attributed it to Himself (جَلَّ جَلَالُهُ) in order to honor it, glorify its status and display its lofty standing. Allāh says,

﴿ وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ ﴾

"And the Mosques are for Allāh (Alone), so invoke not anyone along with Allāh." [*Sūrah al-Jinn* 72:18]

And,

﴿ فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ
وَٱلْءَاصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ ﴾

"In Houses (Mosques), which Allāh has ordered to be raised (to be cleaned and to be honored), in them His Name is glorified in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale diverts them from the Remembrance of Allāh (with heart and tongue), nor from performing As-Salāt (Iqāmat-as-Salāt)…" [*Sūrah An-Nūr* 24:36-37]

This phrase, "**to be raised, in them His Name is glorified**" sums up all the rulings and proper conduct related to the Masjid. "**To be raised**" covers building, cleaning, attending and preserving the Masjid. "**His Name is glorified**" covers the establishment of prayer, recitation of the Qur'ān, and studying knowledge, etc.

Read carefully,

﴿ فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرۡفَعَ وَيُذۡكَرَ فِيهَا ٱسۡمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلۡغُدُوِّ وَٱلۡأٓصَالِ ۝٣٦ رِجَالٌ ﴾

"In them His Name is glorified in the mornings and in the afternoons or the evenings. Men..."

Manhood, in its perfect and most sublime appearance. Unfortunately, the true essence of manhood has been diminished in a significant number of people. You only see them in a strong, healthy physical form outside the Masjid, which reflects how empty they are from the description Allāh gave in this verse,

﴿ رِجَالٌ لَّا تُلۡهِيهِمۡ تِجَٰرَةٌ وَلَا بَيۡعٌ عَن ذِكۡرِ ٱللَّهِ ﴾

"Men whom neither trade nor sale diverts them from the Remembrance of Allāh."

It is true that the kind of men described here trade, earn and attend to their worldly interests. However, they are not diverted away from attending prayers in

the Masjid. Their hearts are ever attached to the Masjid. If they are out of the Masjid, attending to worldly interests, their hearts are still attached to the Masjid. These are the true men. They recognize the rights and status of the House of Allāh, and thereby they truly observe those rights.

Allāh says,

﴿ إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ١٨ ﴾

"The Mosques of Allāh shall be maintained only by those who believe in Allah and the Last Day; perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt and fear none but Allāh. It is they who are expected to be on true guidance. [*Sūrah at-Tawbah* 9:18]

This verse explains the true meaning of the maintenance of the Houses of Allāh. It is composed of two major and great factors: sound creed and good deeds.

Sound creed is found in the phrase,

﴿ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ﴾

"Believe in Allāh and the Last Day."

Unsound creed, false ideologies and degenerated opinions do not come out of people who truly maintain the House of Allāh, even if they attended prayers and joined those who pray in the rows. The true essence upon which true maintenance is built upon is correct belief and sound faith. One must believe in Allāh (سُبْحَانَهُ وَتَعَالَىٰ) as a Lord, a Creator, a Sustainer, a Giver and a Bestower of all blessings, in addition to the belief in His Beautiful Names and Sublime Attributes, His Perfection, Greatness, Pride and that He is the only deity worthy of being worshipped in truth. He is the One to Whom people submit, seek assistance, kneel and prostrate. Furthermore, He is the One to Whom people supplicate and ask for help in everything. There is no resort except to Him. One must call, ask, seek help and slaughter only to Him. If all these are observed correctly, then one's belief is sound and his faith is straightened. Still, any violation of this great principal will certainly render one's deeds null, however plentiful they are. This is because maintenance of the House of Allāh is built only upon sound creed and faith in Allāh (جَلَّ جَلَالُهُ).

Regretfully, one of the most abominable of major sins is to find people seeking the help from and supplicating to other than Allāh inside the Masjid itself. To the extent, one of them was heard (and we seek refuge in Allāh) saying in his prostration in one of Allāh's Houses, "Give us aid, so-and-so;" whether he

was asking the Messenger (ﷺ) or one of the pious people. How close is his action to the essence of faith in Allāh and sound creed upon which the religion of Allāh is built?!

Allāh says,

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ ۝٦٥ بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّـٰكِرِينَ ۝٦٦ ﴾

"And indeed, it has been revealed to you (O Muḥammad (ﷺ)), as it was to those (Allāh's Messengers) before you: 'If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.' Nay! But worship Allāh (Alone and none else) and be among the grateful." [*Sūrah Az-Zumar* 39:65-66]

And,

﴿ وَأَنَّ ٱلْمَسَـٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ۝١٨ ﴾

"And the Mosques are for Allāh (Alone), so invoke not anyone along with Allāh." [*Sūrah al-Jinn* 72:18]

The word "Mosques" refers to the houses of worship (i.e. Masājid) or the places of prostration and the places where the limbs are to be used for prostration. Compared to this verse, how would you place that deviant person who was present in the house of Allāh and prostrating in it, but calling to other than Allāh and asking for his help? Once again, the foundation of the true maintenance of the Masjid is the belief in Allāh. The conduct by the person in question wouldn't help him in the least, even if he were to stand forever praying. This is because he has violated the foundation upon which the validity of actions is determined. As for the Last Day, it is the Day of Recompense and Judgement. The first thing a servant is asked about on the Last Day when he is before Allāh (سُبْحَانَهُ وَتَعَالَىٰ) is prayer. In fact, one stands twice before Allāh and if he were to succeed in the first, he would succeed in the second. The first is standing in prayer, which requires performing it consistently in the manner Allāh commanded. As long as this stance is observed successfully in this worldly life, his stance in the Hereafter before Allāh will definitely be in his favor.

﴿ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ ﴾

"Perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt..."

This is the maintenance of the House of Allāh with good deeds and acts of worship that brings one close to Allāh. The Masjid is maintained by the sound creed,

as well as good deeds done sincerely to Allāh and consistently upon the way of the honorable Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

The Masjid is the joy of the believers, the desire of their souls, the companion to their spirits and their abode of happiness. It is a fact realized by everyone who prays and regularly attends it out of sincerity and desire to draw himself near to Allāh. It even reaches to the extent where you would find someone seeking the Masjid to alleviate his distress, relieve his worries and find tranquility.

The Masjid features those who pray, remember Allāh, recite Qur'ān and those who are patiently awaiting the prayer, as if they are engaging in prayer before they even start the actual one. A Masjid is a blessed, virtuous and beloved place to Allāh (سُبْحَانَهُ وَتَعَالَىٰ). Anyone blessed to attend prayers in the Masjid regularly and to answer the call of Allāh must observe the rights and proper conduct inside the Masjid. He must know how he should behave in that beloved place to Allāh.

Addressing the etiquettes of the Masjid involve three stages:

1. Preparation inside the house: How should one prepare? With what should one prepare?

2. The etiquette of walking to the Masjid.

3. The etiquette upon entering the House of Allāh, as well as how should one behave inside it and what to do when going outside.

Sharī'ah laid down great and sublime etiquettes that grant one success and piety if observed and practiced. Therefore, the believer who regularly attends prayer in the Masjid must pay sufficient attention to those etiquettes. The purpose is not to teach them, as the brothers are well aware of them. Rather, it is merely to remind them out of cooperation upon righteousness and encouragement of good deeds.

PREPARATION INSIDE THE HOUSE: HOW SHOULD ONE PREPARE? WITH WHAT SHOULD ONE PREPARE?

Brothers, there are a several lawful etiquettes a Muslim who is preparing in his house to pray outside should observe. The most fundamental of them, and everything else for that matter, is to correct his intention, make it sincere and intend with his action the pleasure of Allāh alone. Preserving one's intention against all the distractions that may spoil the sincerity is an ongoing endeavor until death. Intention requires continuous maintenance. Some of the Salaf said,

> **"Nothing was more difficult for me to maintain than my intention."**

One who is walking toward the House of Allāh must adhere to sincerity and desire none but Allāh with his action.

We have already mentioned the verse,



"And the Mosques are for Allāh (Alone), so invoke not anyone along with Allāh." [*Sūrah al-Jinn* 72:18]

This means one should intend that his acts of worship are for Allāh alone, seeking closeness to Him, seeking His pleasure and seeking to win His Mercy. Unfortunately, sincerity is not present in everyone who comes to the Masjid. It has been authentically narrated from our Prophet (ﷺ),

مَنْ أَتَى الْمَسْجِدَ لِشَيْءٍ فَهُوَ حَظُّهُ

"One shall have whatever one comes to the Masjid for." [Sunan Abū Dawūd]

A person may desire fame, a worldly interest or to show off by coming to the Masjid. One shall have whatever purpose he comes to the Masjid to acquire. Whoever comes for the purpose of showing off, he shall not acquire the reward of the sincere and truthful, even if he were to stand side by side with them. For this particular reason, the reward for the people who pray varies significantly depending upon the level of sincerity in their hearts despite sharing in the same act of goodness. Allāh, however, only accepts sincere deeds. He (جَلَّ جَلَالُهُ) said in the Ḥadīth Qudsī,

أَنَا أَغْنَى الشُّرَكَاءِ عَنْ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ

"I am so Self-Sufficient that I am in no need of having an associate. Thus, he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me."

Next, one should clean his body from any unpleasant smell that harms those who pray as well as the angels in the House of Allāh. "**Angels are harmed by that which humans are harmed with,**" as in the Ḥadīth of the Prophet (ﷺ),

مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ فَلَا يَقْرَبَنَّ مَسْجِدَنَا ؛ فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ

"He who has eaten onion or garlic or leek should not approach our Masjid, because the angels are also offended by (the strong smells) that offend the children of Adam." [Ṣaḥīḥ Muslim]

The Muslim should therefore always be clean, having no harmful, unpleasant smell on him.

Along those same lines are those who are afflicted with smoking. We advise those who smoke to repent to

Allāh and quit it out of obedience to Allāh and modesty. He should quit it because that fire is an enemy, as is said in the authentic Ḥadīth. So, how could he embrace it? He puts an ember between his eyes and then inhales such dirty ingredients and unpleasant smells and then exhales it in the air to make it filthy. His mouth and chest become harmed and he makes himself vulnerable to sicknesses, not to mention the waste of money for which he will be held accountable on the Day of Judgment. The amount of money spent on smoking is not insignificant. One of the smokers calculated the approximate amount of money he spent on smoking and the outcome was a huge number. In the Ḥadīth,

لَنْ تَزُولَ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يَسْأَلَ عَنْ أَرْبَعٍ - منها- عَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ

"One's feet will not move on the Day of Judgment until he is asked about four matters. One of them is about his money - from where he earned it and how he spent it?"

Anyone who is afflicted with smoking should not violate the sanctity of the House of Allāh. He must observe its rights and status. He shouldn't harm those who pray with the smell of smoking. If he is able to quit it altogether, it would be good for his sake. Otherwise,

if he can't, he should, at the very least, pay attention to his cleanliness and refrain from entering the House of Allāh with that smell. Some smokers misbehave when they put out the cigarette immediately before they enter the Masjid. Unfortunately, such an act is mostly done in Ramaḍān, the best of all months. They enter the Masjid with this unpleasant smell that harms those who pray and the angels as well.

Another form of preparation is that one should use the bathroom in his house. This etiquette was reiterated in many Aḥādīth (pl. of Ḥadīth). Some people pay less attention to this matter. They delay using the bathroom until they arrive at the Masjid. It is more appropriate for the individual to purify himself first in his home. There are several Aḥādīth advising such etiquette and underscoring the resulting reward for those who observe it. The Prophet (ﷺ) said,

مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ كَانَتْ خَطْوَتَاهُ إِحْدَاهُمَا تَحُطُّ خَطِيئَةً وَالْأُخْرَى تَرْفَعُ دَرَجَةً

"He who purifies himself in his house, and then he walks to one of the Houses of Allāh for the sake of performing an obligatory prayer, each step obliterates a sin and the second raise his rank." [Ṣaḥīḥ Muslim]

Accordingly, one should pay more attention to purifying himself in his house first.

Another etiquette rarely recognized by people is repeating after the Mu'adhin (caller to prayer). Even if one is reciting the Qur'ān, despite the recitation of the Qur'ān being the best of deeds, it is lawful to stop the recitation and repeat after the Mu'adhin. When he says,

حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الْفَلَاحِ

Hayya 'alas-salāh. Hayya 'alal-falāh.

"Hasten towards prayer. Haste towards success,"

you repeat,

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ

La hawla wa la quwwata illa billah

"There is not might nor power except with Allāh."

It is a statement used to seek assistance from Allāh because you cannot be an attendee of the Masjid nor among those who pray except after Allāh aids you. It

implies invoking Allāh to aid you to pray and to guide you to success. Interestingly, hearing and repeating the 'Adhān (call for prayer) imparts tranquility, a desire for prayer and a diversion from the distractions of life. As for he who doesn't hear the 'Adhān and spends his time busied with his everyday conversations with friends and colleagues, the presence of his heart in prayer is influenced by it. Some people remain busy with their daily life while the 'Adhān is being called and remain busy until the 'Iqāmah for the prayer is called. Then, he goes out of the house to pray after the prayer is already in progress. The Ḥadīth says,

لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمْ اللَّهُ

"If people continue to fall behind, Allāh will put them behind."

One should go as early as he can. Once he hears the 'Adhān, he should respond to the caller to Allāh and put his business on hold. He should leave the business of this life to attend to the business of the Hereafter. He should make ablution and head to the Masjid. It is even better if he is ready with his ablution before the 'Adhān is called out of caring to hasten towards the prayer. As the Prophet (ﷺ) said,

وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ - والتهجير هو التبكير- لَاسْتَبَقُوا إِلَيْهِ

"Were they to know the [great reward] assigned for praying early, they would compete each other [to gain the reward]." [Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim]

However, a lot of people are heedless of such matters and are busied with other distractions. The previous etiquettes are to be observed in the house.

ETIQUETTES OF WALKING TO THE MASJID

One should say the Dhikr (Remembrance) of leaving the house at his doorstep. Anas ibn Mālik (رَضِيَ ٱللَّهُ عَنْهُ) reported that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. قَالَ يُقَالُ حِينَئِذٍ هُدِيتَ وَكُفِيتَ وَوُقِيتَ فَتَتَنَحَّى لَهُ الشَّيَاطِينُ

"When a man goes out of his house and says,

Bismillah Tawwakaltu 'ala Allāh wa La hawla wa la quwwata illa billah

'In the name of Allāh, I trust in Allāh. There is no might and no power but in Allāh,' the following will be said to him at that time, 'You are guided, defended and protected.' The devils will go far from him." [At-Tirmidhī and Abū Dawūd]

This Remembrance is lawful to be said every time one goes out of the house, regardless of the reason for

leaving, whether a religious or worldly interest. Certainly, leaving the house for the purpose of obedience and worship to Allāh is the most preferable cause for leaving the house. You should go out seeking Allāh's assistance with the above Remembrance, as it is filled with asking Allāh for assistance, aid and support. In addition to that, consider the following Ḥadīth of Umm Salamah (رَضِيَ ٱللَّهُ عَنْهَا) who said,

"The Messenger of Allah (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) never went out of my house, but he would look up at the sky, and say,

اللَّهُمَّ أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ ، أَوْ أَزِلَّ أَوْ أُزَلَّ ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

"Allāhumma innī a'ūdhu bika an adilla aw udalla, aw azilla aw uzalla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya".

"O Allāh! I seek refuge with You from going astray, or being led astray, from slipping or being caused to slip, from wronging others or being wronged, and from behaving or being treated in an ignorant manner". [Sunan Abū Dawūd]

Saying this Remembrance imparts the protection of Allāh (جَلَّ جَلَالُهُ) and the devil is barred from hurting you.

الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِأَطْرُقِهِ

"The devil sits in the paths of the son of Adam," [as authentically reported]

Those paths include one's way to the Masjid. Therefore, the Muslim should remember Allāh using this Remembrance so that it will be a support for him and it will prevent the devil from approaching him and hence he will be saved from its whispers. On his way to the Masjid, he should keep serenity and composure, as he is not heading to any random place. Rather, he is heading to one of Allāh's Houses to observe one of the greatest obligations. He should internalize this understanding, so it would be displayed in his appearance. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

إِذَا أُقِيمَتْ الصَّلَاةُ فَلَا تَأْتُوهَا تَسْعَوْنَ وَأْتُوهَا تَمْشُونَ عَلَيْكُمْ
السَّكِينَةُ ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا

"When the Iqāmah (call to prayer) is pronounced, do not come to it running. You should instead walk calmly with tranquility to join the congregation. Then join in what you catch and complete what you miss." [Agreed upon]

Then, he mentioned that whoever is heading to prayer, it is as if he's actually praying [i.e., gaining the same reward].

Based on this, heading to the Masjid is counted from the overall reward of the prayer, which is one of Allāh's blessings upon you. One should, while heading to prayer, maintain composure, tranquility and calmness and avoid ill speech. Such behavior should be one's state when walking to the House of Allāh. In addition, it imparts humility in the prayer and aids in having a present heart before Allāh (جَلَّجَلَالُهُ). On the contrary, a person who comes in haste, running in order to catch the prayer is not likely to attain the earlier mentioned state of humility or tranquility.

One of the prohibited acts for the one who is heading to the Masjid is to interlace his fingers. The Prophet, (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ), said,

فَلَا يَقُلْ هَكَذَا ، وَشَبَّكَ بَيْنَ أَصَابِعِهِ

"...shouldn't say so-and-so, and then he interlaced his fingers."

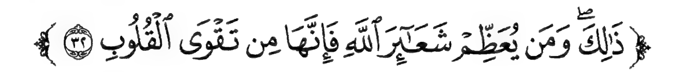
This achieves the utmost state of humility and decreases distractions so that his body reaches total composure.

I would like to note something here. Since the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) prohibited interlacing the fingers on one's way to the Masjid, how would it be for the person who is smoking a cigarette while heading to the Masjid? We ask Allāh to save us from the likes of this. The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) prohibited such actions so that one can

achieve tranquility and serenity, after which one would eventually perform the prayer in the best manner attainable.

ENTERING THE MASJID

Once one reaches the Masjid's doorstep, one must enter glorifying Allāh's house. Allāh says,



"Thus, it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allah]. And whosoever honors the Symbols of Allah, then it is truly from the piety of the heart." [*Sūrah Al-Hajj* 22:32]

The one who enters the Masjid is in serious need of realizing the greatness of the place he is entering, so that one would enter in a manner adequately suitable to the place he is entering. Unfortunately, you notice in some of the Masājid those who enter the Masjid so carelessly that it becomes no different than entering a playground, especially by children. This is a great offense in entering the House of Allāh, which must be avoided. As for letting the children enter the House of Allāh, the correct position is to provide a detailed ruling. If the child realizes the proper conduct inside the Masjid and he wouldn't cause any annoyance to the attendees of the Masjid nor would he feel

uncomfortable inside it, then such a child is not to be banned from entering the Masjid. On the other hand, if he misbehaves inside the Masjid and annoys and distracts the attendees, then such a child is to be disciplined and taught the proper conduct inside the Masjid. Then, he can be admitted to the Masjid while behaving appropriately.

When one enters the Masjid, one should enter with the right leg first, adhering to the guidance of the Prophet (ﷺ). Anas ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) said,

مِنَ السُّنَّةِ إِذَا دَخَلْتَ الْمَسْجِدَ أَنْ تَبْدَأَ بِرِجْلِكَ الْيُمْنَى ، وَإِذَا خَرَجْتَ أَنْ تَبْدَأَ بِرِجْلِكَ الْيُسْرَى

"It is an act of the Sunnah to enter the Masjid with the right leg first, and begin with the left when leaving." [Al-Mustadrak]

One should enter with the right leg and when one takes off his shoes, he should start with the left foot before the right so that the right foot would be the first to wear and the last to take off, due to the honor of the right.

Next, one should pronounce the Remembrance of entrance. It is found in a number of the Prophet's Aḥādīth. He (ﷺ) said,

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Bismillah, was-salamu 'ala Rasulillah, iftah li abwaba rahmatika

"In the name of Allāh, and may the peace and blessings of Allāh be upon the Messenger of Allāh. O Allāh, open for me the gates of Your Mercy."

This Remembrance once more implies seeking assistance from Allāh and asks Allāh to bestow His peace and blessings upon His Messenger and chosen one. Every prayer you pray, the Masjid you go to, and every other act of worship has only reached you by way of that Messenger (ﷺ) and accordingly he is worthy of our asking Allāh to bestow His peace and blessings upon him. You should ask Allāh for His Mercy because you're entering His House, the host of all forms of Mercy and blessings. If you do so sincerely and truthfully with deep sense of resorting to Allāh, you will indeed succeed immensely.

Coupled with the last Remembrance, you should say, according to the authentic narration,

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنْ الشَّيْطَانِ الرَّجِيمِ

'Audhu billah al-Atheem wa bi wajahihi al-Kareem wa Sultaanin il-Qadeem min as-Shaytaan ar-Rajeem

"I seek refuge in Allāh, the Almighty, and in His Noble Face and in His Eternal Domain, from the accursed Devil." [Sunan Abū Dawūd]

What reward would you acquire if you seek refuge in Allāh from the devil when you enter the Masjid? What are the results of this Remembrance? The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

فَإِذَا قَالَ ذَلِكَ قَالَ الشَّيْطَانُ حُفِظَ مِنِّي سَائِرَ الْيَوْمِ

"When anyone says so. The devil says, 'He is protected from me all the day long.'"

How great this is? He is not just protected during his presence in the masjid, but also all day long. When one enters this great House of Allāh and seeks refuge in Allāh while entering, he shall earn a great effect, which is protection against the devil the rest of the day, guarded in safety.

After entering the Masjid, he should immediately perform the two Rak'ah of salutation. In the Ḥadīth, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ

"When anyone of you enters the masjid, he should perform two Rak'ah (of voluntary prayer) before sitting."

The scholars named those two rak'ah, the rak'ah of salutation of the masjid.

One should be eager to pray them behind a *sutrah* (an object used by the one praying as a barrier between himself and the one passing in front of him), as the Companions (رَضِيَ ٱللَّهُ عَنْهُمْ) used to compete to pray behind a *sutrah* in the Masjid. One should maintain this manner out of following the honorable Prophet, (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), as well as the Companions (رَضِيَ ٱللَّهُ عَنْهُمْ). It is well-known the bad deed that results from passing in front of the one who prays. Therefore, taking a sutrah is just as beneficial to the one who prays as it is to those in need of passing or in need of leaving the masjid. The point is that one should pay close attention and maintain this etiquette.

Additionally, one should be keen to attend the prayer in the front rows. In the Ḥadīth, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا

> **"Were people to know the blessing of pronouncing the Adhān and the standing in the first row, they would even draw lots to secure these privileges."**

The front row secures great honor and goodness.

Of course, one should adhere to the guidance of the Prophet (ﷺ) when standing to pray. The Prophet (ﷺ) said,

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Pray exactly as you have seen me praying."

The front rows are to be filled one by one, gaps between those who pray are to be closed so as to prevent the devil and brothers should accommodate each other. He (ﷺ) said,

أَقِيمُوا الصُّفُوفَ ، وَحَاذُوا بَيْنَ الْمَنَاكِبِ ، وَسُدُّوا الْخَلَلَ ، وَلِينُوا بِأَيْدِي إِخْوَانِكُمْ ، وَلَا تَذَرُوا فُرُجَاتٍ لِلشَّيْطَانِ ، وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ ، وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ

"Arrange the rows in order, stand shoulder to shoulder, close the gaps, be accommodating to your brothers, and do not leave gaps for Satan. Whoever joins up a row, he will be joined to Allāh (i.e., to the Mercy of Allāh); and whoever cuts off a row, he will be cut off from Allāh (i.e., from His Mercy)."

After the prayer is done, one should say with serenity the reported Remembrances from our Prophet (ﷺ). He shouldn't rush to leave. There is something I (and probably others) have noticed and it

is that people who arrive early to the Masjid are not hasty to leave the Masjid, because their soul has acquired tranquility and felt the taste of this worship. They won't leave unless they force themselves to do so. Of course, the case is different with those who come in haste and miss some portions of the prayer, as such person rushes out once he finishes because he hasn't acquired tranquility.

Let me narrate to you a personal experience. There was a young man whom I have always seen rushing to leave the Masjid. But once, he stayed much longer after the prayer than he usually did. When he was about to leave, I asked him to wait. I asked him, "Do you know the reason why you remained so late after the prayer is done?" He said, "No." I replied, "Because you came early to the Masjid."

How great this is when one comes early to the Masjid! A feeling of tranquility transcends and the person does not leave afterwards unless he forces himself. The reason is because the soul felt the taste of tranquility and it resisted losing it. Thus, one forces himself to leave afterwards.

The above etiquettes are related to those observed inside the Masjid. A person who maintains waiting for prayer shall have a great reward. Read carefully the statement of our Prophet (ﷺ),

لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتْ الصَّلَاةُ تَحْبِسُهُ

"Everyone among you will be deemed to be occupied in Salāt (prayer) constantly so long as Salāt (the prayer) detains him (from worldly concerns)."

For example, if you prayed Maghrib and you were detained until you prayed Ishā', waiting in the Masjid until the prayer is due, this very stay from Maghrib to Ishā' is counted as prayer. For this reason, Mu'ādh (رَضِيَ اللَّهُ عَنْهُ) said,

مَنْ رَأَى أَنَّ مَنْ فِي الْـمَسْجِدِ لَيْسَ فِي صَلَاةٍ إِلَّا مَنْ كَانَ قَائِماً يُصَلِّي فَإِنَّهُ لَمْ يفقه

"From the lack of superior understanding is to believe that the real sense of praying is limited to standing in actual prayer without counting the waiting for prayer."

The person who is waiting for prayer may busy himself with, remembering Allāh, reciting the Qur'ān, glorifying Allāh or listening to knowledge being delivered in the House of Allāh. These actions are counted in the overall reward of his prayer. This is one of Allāh's great blessings.

Furthermore, while sitting there, one should protect the Masjid against all harmful conduct, such as loud voices, disputes or distractions of worldly matters and amusement, as the Masjid is not built for such matters, but rather for establishing the Remembrance of Allāh.

Once, Umar ibn al-Khattāb (رَضِيَ ٱللَّهُ عَنْهُ) heard two people arguing loudly in the Masjid. He rebuked them,

لَوْ أَنَّكُمَا مِنْ أَهْلِ الْبَلَدِ لَحَصَبْتُكُمَا

"Had you been from the residents of this city, I would have disciplined you."

However, these two individuals may be excused for their lack of knowledge on this regard. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) prohibited reciting the Qur'ān loudly in the presence of others because the Masjid is made for everyone to make Dhikr of Allāh. This would be interrupted if one were to raise his voice with recitation of the Qur'an or personal Remembrance. An exception, however, is the teaching of knowledge in the House of Allāh. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) used to regularly teach the attendees and admonish them with what would benefit them, bring them closer to Allāh and would grant them success. Knowledge is for everyone.

Given that we are on the topic of loud voices in the Masjid for reasons of reciting the Qur'ān or making Dhikr, how awful has it become the spreading phenomenon of cell phones? This indeed is one of the regrettable maters. Is it conceivable you would hear music in each and every obligatory prayer in the Masjid? If you were to say so twenty or thirty years ago, before these cell phones spread as widely as they have now, it would be judged as impossible. It would

be unfathomable that such thing happens in the Houses of Allāh.

Unfortunately, the sounds of cell phones ring when people are engaged in kneeling and prostration. Some sounds are even loud music. I truly feel sorry for such a deteriorated state that results for people who are engaged in prostrating, supplicating and resorting to Allāh when they are interrupted by these ugly, sinning sounds. Where is the sanctity of the Masjid and glorifying it?!

Each one of these devices has the option to silence it or turn it off, which is the proper conduct for everyone who enters the House of Allāh. You are in no need for anyone to call you while you are in the House of Allāh, the place where one worships Allāh, recites Qur'ān and makes Dhikr. Sometimes, one experiences a great state of tranquility inside the Masjid and then is suddenly interrupted by a phone call that forces him out of the Masjid, probably for a worldly interest. Someone may call him reminding him not to miss something of worldly-related matters. Thus he forsakes the great goodness he was experiencing.

At last, one should accustom himself to maintain the etiquettes of the House of Allāh and pay it the most attention. I understand I won't be able to cover the whole topic. This was just a round-up of the some of the etiquettes. I ask Allāh to grant me and you success.

And may Allāh's peace and blessings be upon His servant and Messenger, our Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), his family and his Companions.